

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by על *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי יִצָּר, see צָר No. II.

PUAL, part. מְצָרֵר bound together, Josh. 9:4.

HIPIL הִצָּר, inf. הִצָּר, fut. יִצָּר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, לוֹ קָצַת הָצָר “in the time when they distressed him.” 2 Ch. 33:12, and — (b) מְצָרָה אִשָּׁה a parturient woman (pr. pressing upon the fetus), Jer. 48:41; 49:22.

Derivatives, צָר, צָרָה, צָרָה, צָרָה [also צָר, and pr name צָר].

צָרָה & צָרָה m. pl. צָרָה (Gen. 42:35) — (1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As in the passage Prov. 26:8, see מְצָרָה.

(2) i. q. צָר No. 1, a stone, a little stone, 2 Sam 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָה (perhaps for צָרָה “splendour”), [Zereth] pr. n. m. 1 Chron. 4:7.

צָרָה הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab.

קֹף denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, פ, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, קָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are קָטַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink, קָטַר Ethiop. פָּתַר to interpret, אָתָה and the lost אָתָה (whence the suff. תָּ) thou; comp. κόπτω and τύπτω; quattuor and térrapēs.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. كَقَا, قَقَا, قَقَا, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָה kindred to the roots קָבָה, קָבָה No. II, to MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָה to hollow out; hence also, to arch, to vault (comp. קָבָה, קָבָה).

(2) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

(3) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָה, Deu. 18:3. (Arab. قَبْ and قَبْ id.).

קָבָה with suff. קָבָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָה to perforate), or vulva (compare קָבָה); so LXX, Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبْ id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָה No. 1.

קָבָה m. collection, a throng, company, Isa

57:13, קבורתו "thy companies," sc. of thy idols. Compare verse 9. Root קבר.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19. (2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבר not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قبل.

PIEL קבר.—(1) prop. to receive any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIFIL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבר, קבר.

קבר [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבר and קבר Chald. prop. the front. Hence לקבר prep., with suff. לקבר.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of: i. q. קבר Dan. 5:10; Ezr. 4:16. Followed by ו it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, ו קבר pr. on this very account because (just like the Germ. alldieweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) ו קבר for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבר (of the form קבר) or, according to other copies קבר (kōbāl) i. q. prec. Ch. before, 2 Ki. 15:10, קבר "before the people."

קבר something opposite, Arab. قبل; whence, Eze. 26:9, קבר "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קברו kobollo, which is no amiss (see קבר); but there are grammatical reasons against קבר, as given by J. H. Michaëlis and V. d. Hooght.

קבר.—(1) i. q. קבר, קבר TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبة to be gibbous; whence קבר, i. q. קבר a helmet, קבר a cup, קבר tiara. Compare Gr. κυβη. From these nouns all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قبة to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קבר, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבר f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قبة; compare قبة and قبة), and also for drinking from, κάλξ; hence, Isa. 51:17, 22, קבר "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבר fut. קבר prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبض to take with the tips of the fingers; قبض to catch with the hand, قبض id.; comp.

Aram. קבר to compress; and Hebr. קבר, קבר; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm. 41:7, "his heart (the wicked man's, who comes to see me) קבר gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take, to receive (opp. to קבר), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבר No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבר.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2, Jud. 9:47.

Hence קבר, קבר, and the three nouns which follow.

קַבְצֵאל [Kabzeel], see יְקַבְצֵאל.

קִבְצָה f. a collection, a heap, Eze. 22:20.

קִבְצַיִם ("two heaps"), [*Kibzaim*], pr. n. of a town of the Ephraimites, Josh. 21:22.

קָבַר fut. יִקְבֹּר. TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see **אָסַר**. **קָבַר** to heap up; compare **אָבַר**. The biliteral stock is **קָבַר**; compare **קָבַע**, **קָבַב**; compare **אָבַב**, **אָבַב**).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. קָבַל and קָבַל, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קְבוּרָה and—

קָבֵר m. with suff. קְבָרִי; pl. קְבָרִים constr. קְבָרַי; and קְבֵרוֹ constr. קְבֵרוֹת m., *a sepulchre, grave*, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קְבָרִים לִי “the graves (are ready) for me;” the burial-place waits for me, and is prepared.

קְבֵרוֹת הַתְּאֵוָה ("graves of lust"), [*Kibroth-hattaavah*], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קָדַד—(1) i.q. Arab. قَدَّ to CLEAVE (kindred roots קָדַד, קָדַד, and the like; see קָדַד. To this agree Gr. κεδίω, κεδάζω, σκεδάζω). Hence קָדַד cassia, and קָדַד top.

(2) denom. from קָרַךְ; to bow down; hence to *incline oneself* out of honour and reverence. [This meaning is made a separate root in *Thes.*] Always in the fut. in the Chaldee form יִקֵּר, יִקְרַךְ; plur. יִקְרִי. Often followed by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24:26, וַיִּקְרַךְ הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה, "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָרַךְ in a wider sense, includes both. 1 Sam. 24:9, וַיִּקְרַךְ דָּוִד אֶפְסָי אֶרְצָה 1 Sam. 28:14; 1 Ki. 1:31.

["קרה an unused root; Syr. ^{ܩܪܐ} to possess.
Hence יקרא:"]

קִדְיָה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia*, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. 1x 5; Celsii Hierob. ii. 186. Compare קִדְיָה.

נַחַל קְדוּמִים m. pl., only found Jud. 5:21, **נַחַל קְדוּמִים** either *stream of antiquity* (celebrated of old), as the LXX., Vatic. *χευμάθρους ἀρχαίων*; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, *stream of battles*, i. e. strong, fierce ally of Israel in battle. Comp. קְדָם No. 3, and

Arab. **قدم** to be strong, fierce.

קָדֵשׁ & קִדְּשׁ adj. *holy*, ἅγιος, ἁγρός, pr. *pure*, *clean*, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the *classical* passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things; lest ye make yourselves unclean;" 44, ... וְיִתְקַדְּשׁוּ אֲנִי קִדְּשׁ אֱלֹהִים "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... וְיִתְקַדְּשׁ אֱלֹהֵי מַחֲנֶיךָ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נֹרָא). God is sometimes called קִדְּשׁ, kar' ἱερός, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קִדְּשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19. —(b) to priests, followed by a dative of the deity, as Levit. 21:6, וְיִהְיֶה קִדְּשׁ לַיהוָה "they shall be holy (i.e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron קִדְּשׁ יְהוָה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity.

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לְאֱלֹהִים), Neh. 8:10, 11. Hence קֹדֶשׁ a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, קֹדֶשׁ מִשְׁכְּנֵי עַלְיוֹן "the holy place of the habitations of the most High."

Pl. קְדוּשִׁים.—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see קְדוּשָׁה), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קְדוּשָׁה), Dan. 8:24.

קִרְחָה.—(1) TO KINDLE fire. (Arabic كَدَح to strike fire. It seems to be of the same stock as קָרַד). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, קָרַח, and—

קִרְחָה f. a burning fever, Levit. 26:16; Deut. 28:22.

קָרִים m.—(1) the part opposite, in front. Hab. 1:9, קְדִימָה "forwards" (νομόμας).

(2) the east, the eastern quarter of the sky, i. q. קֶדֶם, Ezek. 47:18; 48:1. (Compare אֶחָד No. 2.) Hence poet. for the fuller רֵיחַ קָדִים east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רֵיחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קְדוּשָׁה Ch. adj. i. q. Heb. קֹדֶשׁ *holy*—(a) used of God, or any deities. אֱלֹהֵינוּ קְדוּשִׁים the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, עִיר קְדוּשָׁה "a watcher (an angel) even a holy one." Pl. קְדוּשִׁים holy ones, i. e. angels, Dan. 4:14 (see קְדוּשִׁים No. 2, a).—(c) used of the Jews, Dan. 7:21; fully עַלְיוֹנֵי קְדוּשָׁה those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

קָדֵם not used in Kal, Arab. قَدَم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קָדַם.—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قَدَم id.)

(2) to get before, come before any one (φθάσει), followed by an accusative, Psalm 17:13; 119:148, קָדַמְנוּ עֵינֵי אֲשֶׁמְרוֹת "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קָדַמְתִּי לְבִרְחִי I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do

before (Arab. قَدَم), and to do early, in the morning (Chald. מִבְּרֵחַ, קָדַם for the Heb. הַשְׁכִּים). Psalm

119:147, קָדַמְתִּי בִשְׁבָּח "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יִקְדַּמָּנָהּ מִן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by אֵל of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see אֵל C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHI.—(1) to come before any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare قَدַם used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by קָדַם.

Derivatives, קָדַם, קְדִימָה, קְדִימָה.

קָדֵם m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אֶחָד), Job 23:8, מִן הַקָּדֵם from the east, Gen. 2:8; 12:8. מִן הַקָּדֵם prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי הַקָּדֵם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بَدِيَةُ الشَّام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ הַקָּדֵם Gen. 25:6, and אֶרֶץ בְּנֵי הַקָּדֵם Genesis 29:1, of Arabia Deserta; הַר הַקָּדֵם the mountains of Arabia, Genesis 10:30 (see under the word מִשְׁכָּה). Sometimes קָדֵם also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מְלֵאֵי מִקְדָּם "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. עָלָם

No. 1. (Arab. قَدَم ancient time, قَدَم of old, anciently). Ps. 44:2; Isai. 23:7. מִקְדָּם from of old, anciently, Ps. 74:12; 77:6, 12. מִלְכֵי קָדָם ancient kings, Isai. 19:11; יְמֵי קָדָם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קָדָם Deu. 33:27; יָשָׁב קָדָם he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. לְפָנַי, לְפָנֶיךָ. — (b) it becomes a prep. before, Proverbs 8:22. — Pl. const. בְּרֵאשִׁית beginnings, Prov. 8:23.

קָדָם id.; whence קָדָמָה eastward, Gen. 25:6; Ex. 27:13.

קָדָם, קָדָם Ch. prop. the front part (Arab. قَدَم); hence it becomes a prep. — (1) before, i. q. Hebr. לְפָנַי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as קָדָמָהּ, Dan. 5:23; קָדָמוֹהִי 4:5; קָדָמֵהוּ 4:4 (comp. Syr. مَقَام). מַעַם, מַפְנֵי answers to the Heb. מִלְכֵי, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out מִלְכֵי from before me," von gegen mir über her.

קָדָמָה f. beginning, origin, Isa. 23:7, יְמֵי קָדָם מימי קדמה "whose origin (is to be sought) of ancient days" (speaking of Tyre); a former, pristine state, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. before that, Ps. 129:6.

קָדָמָה Ch. former time; hence מִקְדָּמַת דָּנָה Dan. 6:11; מִקְדָּמַת דָּנָה Ezr. 5:11, formerly.

קָדָמָה ("eastward"), [Kedemah], pr. n. of a son of Ishmael, Gen. 25:15.

קָדָמָה i. q. קָדָם No. 1, 2; only in constr. state, to the east of a place, Gen. 2:14 (compare אֲשֶׁר); 4:16; 1 Sam. 13:5; Eze. 39:11.

קָדָמָה f. קָדָם adj. (from קָדָם), eastern, oriental, Eze. 47:8.

קָדָמוֹת ("beginnings"), [Kedemoth], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קָדָמִי Ch. first. Pl. Dan. 7:24; f. emphat. state בְּרֵאשִׁית Dan. 7:4; pl. בְּרֵאשִׁיתָה Dan. 7:8.

קָדָמָא ("he who is before God," i.e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קָדָמִי m. קָדָמָה, f. adj. — (1) in front, anterior Eze. 10:19; 11:1; hence —

(2) oriental, eastern. הַיָּם הַקָּדָמִי the eastern sea, i.e. the Dead Sea, opp. to the western, i.e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) old, ancient, Eze. 38:17. Pl. בְּרֵאשִׁית the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מִשְׁלֵי הַקָּדָמִי "the proverb of the ancients." Pl. f. בְּרֵאשִׁיתָה ancient, former, past things, Isa. 43:18.

(4) [Kadmonites], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדָרָה m. with suff. קָדָרָה Job 2:7, and קָדָרָה Ps. 7:17 (where, however, other copies have קָדָרָה, the top of the head (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדַר No. 1), Gen. 49:26; Deut. 33:16; fully קָדָרָה שֵׁשׁ the hairy crown of the head. Ps. 68:22. Arab. مَقْد part of the head, from the crown to the neck.

קָדָר — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence to go in filthy garments, as mourners, Job 5:11; Jer. 14:2. Part. קָדָר Ps. 35:14; 38:7; 42:10. (Arab. قَذِر, قَذِر to be squalid, and كَدَر to be turbid, turbulent. Compare קָדָר.)

(2) to be of a dirty, blackish colour, as of a sunburnt skin, Job 30:28; to be darkened, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6. HIPHIL — (1) to cause to mourn, Eze. 31:15. (2) to darken (the sun, or the stars), Eze. 32:7, 8. HITHPAEL, to be darkened, (as the heaven), 1 Ki. 18:45.

Derivatives, קָדָר — קָדָרִיתָה.

קָדָר ("black skin," "black skinned man," [Kedar], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called קָדָרִי Isa. 21:17; by Pliny (H. N. 5:11), Cedrei. The Rabbins call all the Arabians universally by this name; whence לשון קָדָר Rabbins used of the Arabic language.

קָדָרִי ("turbid," compare Job 6:16), [Kiaron], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

קדוּת *f. obscurity (of the heaven), darkness, Isa. 55:3.*

קדוּת *adv. in a mourning dress, Mal. 3:14.*

קדש & קדש (Nu. 17:2) fut. יִקְדֹּשׁ. — (1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence —

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قَدَس id.) — (a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5; קָדְשִׁי לְךָ "I am holy unto thee," for קָדְשִׁי; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20. — (b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching *holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL — (1) *to be regarded as holy*; to be hallowed (as of God), followed by קָ לֵוִי Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קָדַשׁ — (1) *to regard any one as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָרָא), a general assembly, 1 Ki. 10:20.

(3) *to consecrate a priest*, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ מִלְחָמָה *to consecrate war, to inaugurate (with sacred rites)*, compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קָדְשִׁי "my consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

APHIL — (1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare any one holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL — (1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4; וְהָיָה מִתְקַדְּשֶׁת מִטִּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

קָדַשׁ m. — (1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קָדְשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קָדַשׁ Gen. 14:7; 16:14; and fully קָדְשָׁה Gen. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence קָדַשׁ מִדְבָּר Ps. 29:8.

קָדַשׁ ("sanctuary"), [Kedesh], pr. n. — (1) c a town in the southern region of the tribe of Judah, Josh. 15:23. — (2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הַ parag. קָדַשׁהּ Jud. 4:9; and קָדַשׁהּ Jud. 4:10. — (3) of a town in the tribe of Issachar, 1 Chr. 6:57; also called קָדַשׁוֹן Josh. 19:20; 21:28.

קָדַשׁ once קָדַשׁ Dan. 11:30; with suff. קָדַשְׁ plur. קָדְשִׁים (kōdāshim), with art. and pref. הַקָּדְשִׁים, Lev. 22:4; קָדַשְׁ Neh. 10:34; but with suff. קָדַשְׁ Eze. 22:8; קָדַשְׁ 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קָדַשְׁ Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הַקָּדַשׁ my holy name, Lev. 20:3; 22:2; הַקָּדַשׁ Ps. 2:6; Isa. 11:9; שְׂמֹן הַקָּדַשׁ Psa. 89:21; כְּתוֹרֵת הַקָּדַשׁ thy holy garments, Exod. 28:2, 4; רִיחַ הַקָּדַשׁ thy holy Spirit, Ps. 51:13; אֲבִנֵי הַקָּדַשׁ Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) *concr. what is holy, a holy thing*. Lev. 12:4; 21:6; וְהָיָה קָדַשׁ "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקָּדְשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקָּדְשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called **קֹדֶשׁ** 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for **קֹדֶשׁ קֹדְשִׁים** Eze. 41:23.

קֹדֶשׁ קֹדְשִׁים—(a) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. **קֹדְשֵׁי הַקֹּדְשִׁים** id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) *the innermost part of the temple*, i. q. **דְּבִיר** Exod. 26:33, 34; fully **בֵּית הַקֹּדֶשׁ** 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb **קָהָה**) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL **קָהָה** id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. **קָהָת**. [But see **קָהָת**.]

קָהָל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root **קָל**).

HIPHAL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble* selves (as people), Num. 16:3, etc.

Derivatives, **מִקְהֵלוֹת**, **מִקְהָלִים** and the four nouns which follow.

קָהָל m., *congregation, assembly*, as **קָהָל גֵּוִים** Gen. 35:11; and **קָהָל עַמִּים** Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation of the people of Israel*; fully called **קָהָל יִשְׂרָאֵל** Deu. 31:30; **קָהָל יְהוָה** Nu. 16:3; 20:4; **קָהָל הָאֱלֹהִים** Neh. 13:1; and **קָהָל יִשְׂרָאֵל** Ex. 16:3; Lev. 4:13.

קָהָלֶת (“assembly”), [*Kehalathak*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קָהָלֶת f., *an assembly*, Deut. 33:4; Neh. 5:7.

קֹהֶלֶת *Kohaleth*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2:12:9, 10); with art. Eccl. 12:8 (see Lehrs. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see **פָּחָה**, **בִּנְת**, **خليفة**, Lehrs. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see **סִפְרֵת**, **סִפְרֵת**). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *ἐκκλησιαστής*, *ecclesiastes*, i. e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. **בַּעַל מִסְבָּחָה** Eccl. 12:9; prop. *assembling*; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (**קָהָל**=**קָל**, **קָל**). Symm. renders *παροιμι-*

σας, i. e. collector of proverbs; but **קָהָל** is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochar. Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vcl. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

קָהָת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, **וְלֹא יִקְהָתוּ** Ch. Samar. “and to him shall the nations be gathered together.” It appears therefore to have had the same meaning as **קָהָה** to congregate. Hence [*קָהָת*], and —

קָהָת [and **קָהָת**], (“assembly”), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. **קָהָתִי** [and **קָהָתִי**] Nu. 3:27; Josh. 21:4.

קָהָת & **קָהָת** with suff. **קָהָתִי** (for **קָהָת**, from the root **קָהָת**, which see)—(1) *a rope, a cord* (Arab. **قَوْه**), 1 Ki. 7:23; specially—(a) *a measuring cord*, Eze. 47:3. **קָהָת** to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. **קָהָת** to add law to law, law to law; comp. under the word **קָהָת**.—(b) *the string of a harp*; hence *sound*, Ps. 19:5. LXX. *ᾠδὴ*. Symm. *ᾠδὴ*.

(2) *strength, might*; Arab. **قَوْه**, see the root No. 2. Isa. 18:2, **גֹּיִם יִקְרָיו** “a very strong nation.” The repetition increases the force.

קָוָה TO VOMIT UP. (Arab. Med. *Ye*, id. It seems to have sprung by softening down the letters gradually from the onomatopoe. **קָוָה**, **קָוָה**, to which perhaps once was added **קָוָה**, compare on the letter **ו** p. dxcvii). Metaph. Levit. 18:28, “the land shall vomit you out,” cast forth.

HIPHAL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, *devoratum pecuniam evomere*).

Derivatives, **קָוָה**, **קָוָה**, **קָוָה**.

קָוָה in pause, Ezek. 23:24 (Milra), const. **קָוָה** (Milél) 1 Sa. 17:38, i. q. **קָוָה** a helmet, where see what is remarked as to the form and the accent of the word. Root **קָוָה** No. 1.

קָוָה—(1) prop. like the Arab. **قَوَى** TO TWIST, TO BIND; whence **قَوْه** a rope, Hebr. **קָוָה** and **קָוָה**. Hence —

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, *stränge*, and *enstängen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; אל Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) קוה אחר־יהוה Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; אל Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נִפְסֵשׁ) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קוה, סקנה, סקנה, סקנה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for כחית.

קוה Isa. 61:1; see קוהקוה.

I. קוה i. q. קוה and קוה to LOATHE, followed by א of the thing. Pret., Eze. 16:47. Fut., קוה Ps. 95:10.

NIPHAL, id., followed by קוה Eze. 20:43; 36:31. Once קוה, for קוה Eze. 6:9.

HITHPALEL, קוה id. Ps. 119:158; followed by א 139:21.

II. קוה or קוה i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אֲשֶׁר יְקוֹם בְּסֵלּוֹ “whose hope is cut off.” [Referred to קוה in Thes.]

קוה an unused root, which undoubtedly had the signification of *calling* (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέλομαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קוה which see.) Hence—

קוה masc. plur. קוה and קוה—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קוה p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוה often used of thunder, Ps. 29:3, seqq. בקול גדול Gen. 39:14; and in acc. קול גדול Eze. 11:13; Ezra 10:12, with a loud voice. קול אחר Ex. 24:3, with one voice. קול with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קול קול to give forth the voice, Gen. 45:2; Ps. 134:12; used of Jehovah, to thunder, Ps. 77:18. Followed by ל to call, Pro. 2:3; א בקול to proclaim in any land, 2 Ch. 24:9.—(b) קול קול prop. to utter (any thing) with the voice, i. q. the preceding (compare קוה page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קול קול see קול. Sometimes קול is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. בקול גדול Isa. 29:6, with a great noise. קול is used of *speech, words* (comp. קוה), Ecc. 5:2.

קוה (prob. i. q. קוה “the voice of Jehovah”), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. קום; apoc. קום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab. قَام, Syr. قَام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, קום וילך “he arose and went.” Job 1:20, “he arose and rent his mantle.” 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קום קום Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by אל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אל Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare קוה). In the participle with suffixes, as קום those who rise up against me, Ps. 18:40; קום Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 24:10; of future time (auftommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:5; hence *to increase with riches, to flourish*, Prov. 28:12. (2) *to stand*, i. q. קום No. 1, 2.—(a) followed by קום to stand before any one, to oppose him, Josh. 7:13.—(b) *to stand fast* (bestehn), to remain, a

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare *תִּשְׁתָּה*); followed by *ל* to remain to any one, Lev. 25:30; followed by *ל* to persevere in any thing (auf etwas bestehn), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by *ל* to be successful to any one, Job 22:28); of a prediction, i. q. *בוא* No. 2, let. e, Jerem. 44:28, 29; opp. to *נפל* No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by *ל* Psalm 94:16 (Arab. *قَامَ* seq. *ل* id.).—(e) *קָמוּ עֵינַי* 1 Kings 14:4; compare 1 Sam. 4:15; the eyes stand; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. *קָמוּ* to live. See Piel No. 2, and the noun *קָמוּ*.

PIEL *קָמוּ* (principally in the later books; like the Aram. *קָמוּ*—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by *ל* to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. *קָמוּ* to bind any one by an oath), Esth. 9:21, 31, med. Hence *קָמוּ* *עָלַי* to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106.—(2) trans. of Kal No. 3; to preserve alive, Ps. 119:28 (more frequently in Targg.).

PIEL *קָמוּ*—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people *קָמוּ* *לֵאֱבִי* risen up as an enemy." Vulg. *conspurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHAL *קָמוּ*—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence *קָמוּ* *יִשְׂרָאֵל*, *הַקָּדִים* *יִשְׂרָאֵל* to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. *קָמוּ* *בְרִית* to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, *קָמוּ* *לְשָׁמ* Deu. 25:7; Ruth 4:5, 10; and *קָמוּ* *לְרַע* Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL *קָמוּ*—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL *קָמוּ* to rise up with a hostile mind, Ps. 17:7; followed by *ל* against any one, Job 20:27. Part. with suff. *מִתְקַמֵּי* my adversary, Psalm 59:2; Job 27:7.

Derivatives, *קָמוּ*, *קָמוּ*, *קָמוּ*, *קָמוּ*, *קָמוּ*, *קָמוּ*, and the pr. n. *קָמוּ*.

Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure to remain, Dan. 2:44.

PAEL, *קָמוּ* to establish. *קָמוּ* to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL *קָמוּ*, once *קָמוּ* Dan. 3:1. Pl. *קָמוּ*, part. *קָמוּ*, fut. *קָמוּ* and *קָמוּ*.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Ezr. 6:18; followed by *ל* to set over, Dan. 4:14; 6:2.

HOPHAL *קָמוּ* (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, *קָמוּ*, *קָמוּ*.

f. *קָמוּ*—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, *קָמוּ* "his full length," the whole size of his body. Eze. 13:18, *קָמוּ* "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

adv. *קָמוּ* erect, upright, Lev. 26:13.

or *קָמוּ* not used in Kal; prob. to sing, Arab. *قينة* a female minstrel, a female singer, and any female slave (which may, however, be from the

idea of possession; compare *قينة* a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to *קָמוּ*).—(2) to strike an instrument; hence, to sing to music."] PIEL *קָמוּ* to sing a mourning song, 2 Sa. 1:17

followed by לל and לל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קח.

קום see קום.

קום an unused root; Arab. قاع Med. Waw, Conj.

I. VIII. to cover the female, as a male camel.

Hence—

קום Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare

קום, and Arab. قمر, قمر, قمر, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, קום happy, rich. Others regard קום and קום as opposites, high and low, taking this from the root קום, some of the derivatives of which signify low, ignoble.

קום an unused root, i. q. קום No. 3, to surround, whence קום circuit.

קום m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆπος, κῆπος, words used to denote apes, and especially monkeys with tails.

קום an unused root, i. q. קום to cut off, whence קום

I. קום i. q. קום—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeitic, like the corresponding German verb, comp. קום.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by ק of Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found

conjoined in the verbs קום, קום, and German Grauen haben vor etwas.

HIPIL קום to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. قهر Conj. III. to cause to fear, to besiege.

II. קום only in—

HIPIL קום intrans. TO BE AROUSED, i. q. קום out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קום i. q. קום awake, arise (O Lord), Ps. 35:23.

III. קום—(1) i. q. קום TO CUT, TO CUT UP, TO OFF. Hence קום a thorn, so called from the idea of cutting or wounding, and קום harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قاطع Med. Ye, id), Isa. 18:6. See קום No. 2.

קום m.—(1) a thorn (from the root קום n. III), collect. thorns, briers, Genesis 3:18; Isa. 32:13. Plur. קום Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. קום Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קום f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قوت id. Arab. قوت fore locks. Compare Schultens, Opp. Min., p. 246.) Root קום.

קום TO DIG, especially a well, Isa. 37:25. (Arab. قور Med. Waw, to cut out from amongst. Kindred are קום which see, קום.) Derivatives, קום, קום, קום.

HIPIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קום to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קום "they undermine a wall" (Talmud. קום destruction of a wall). Hence to destroy. Nu. 24:17, קום "and will destroy all the children of pride." LXX. προνομεύσει. Vulg. vastabit.

קום see קום.

קום masc. a beam, a joist, prop. transverse (see קום Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecdoche, a house, like the Gr. μέλαθορ, Gen. 19:8.

קום m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قور a thread made of cotton. To this answers the Greek καίρος, licium, the cross threads in weaving, die Strickfäden, whence καίρος, καταρσις. The etymology is rather obscure. I suppose, however, that קום is akin to the word קום a transverse beam.)

קום—(1) i. q. Arab. قوس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קום, قوس a bow, and pr. n. קום

(a) i. q. יָקַשׁ *to lay snares*. Once in fut. Isaiah 59:21, יָקַשׁוּן, or, as other copies read יָקַשׁוּן.

Derivatives, see No. 1, also pr. n. קִישׁ, קִישִׁי, and —

קִישִׁירוֹ ("the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, קִישִׁי.

קַט Eze. 16:47, see קָט.

קָטב an unused root, Ch. and Arab. قَطَب *to cut*, hence *to cut off*. (Kindred roots are קָצַב, קָצַב, קָטַב. The biliteral stock קָט has the signification of cutting, cutting off, the same as the cognates קָץ, קָץ; see the roots קָטַל, קָטַל, Arab. قَطَعَ, قَطَعَ, and compare at קָצַץ, קָצַץ, קָצַץ. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence —

קָטַב m. — (1) *cutting off, destruction*, Isaiah 28:2, שָׁעַר קָטַב "a storm causing destruction." Especially —

(2) *pestilence*, Deu. 32:24; Ps. 91:6; and —

קָטַב with suff. קָטַבְךָ m. id. spec. *contagion, pestilence*, Hosea 13:14 [*destruction* gives a better sense].

קָטוּרָה f. *incense*, Deu. 33:10; from the root קָטַר.

קָטוּרָה ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קָטַל fut. יָקַטַל *TO KILL, TO SLAY*, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. ܩܬܠ, Arab. قَتَلَ, Æth. ቀተለ: The primary idea is that of cutting; see קָטַב. To this accords perhaps the Gr. ΚΤΕΛΝΩ.)

Derivative, קָטַל.

קָטַל Chald. id., part. act. קָטַל Dan. 5:19. Part. pass. קָטַל Dan. 5:30; 7:11.

PAEL קָטַל intens. *to kill many*; like the Syr. Pael and Arab. قَتَلَ Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

קָטַל m., *slaughter*, Obad. 9.

קָטַן fut. יָקַטַן *TO BE LITTLE, SMALL* (prop. *to be cut off, cut short*; from the biliteral stock קָט; comp. קָטַב, קָטַב, 2 Sam. 7:19. Figuratively *to be of little worth*, Gen. 32:11.

HIPHIL, *to make small*, Am. 8:5.

Derivatives, קָטַן, קָטַן, קָטַן and pr. name קָטַן [and קָטַת].

קָטַן with suff. קָטַנִּי f. קָטַנָּה plur. קָטַנִּים constr. קָטַנִּי and —

קָטַן constr. קָטַן — (1) adj. *little, small* (opp. to גדול), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. *smallness*; whence קָטַנִּי הַכֶּלֶם vessels of smallness, i. e. lesser, Isa. 22:24. Specially — (a) little in age, *younger*, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, יָגִיד קָטַן "I am but a little child." — (b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) קָטַן [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

קָטַן m., *smallness*; hence *the little finger*; whence קָטַנִּי *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., קָטַנִּי *kotonni* (from the form קָטַן the last letter taking dugesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., קָטַנִּי. Compare קָטַל.

קָטַר fut. יָקַטַר *to pluck off, to break off*, ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. קָטַר not used in Kal; Arab. قَطَرَ *to give a scent, to be fragrant*. Kindred עָטַר.

PIEL קָטַר *to offer odours, to burn incense* in honour of a deity; followed by לְ of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. מִקְטָרוֹת altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. מִקְטָרִית *incense*, Cant. 3:6.

HIPHIL, *to burn incense*, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by לְ of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL קָטַר pass. Lev. 6:15. Part. Hoph. קָטַר incense, Mal. 1:11.

Derivatives, קָטַר, קָטַר, קָטַר, קָטַר, קָטַר and pr. n. קָטַרָה.

II. קָטַר i. q. Ch. קָטַר, Hebr. קָטַר. Part. pass.

Exe. 46:22, תצרות קטרות "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. *knots*, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

["קטר" verbal of Piel, *burning incense*, Jer. 44:21.]

קטרון ("bond," see קטר No. II. ["knotty, i. q. Ch. קטרון"], [Kitron], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטרי (for קטר) small.

קטר f. with suff. קטרתי.—(1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, קטרתי אילים "the fat of rams."

קטרת [Kattath] see קטרון.

קיא m. *vomit*, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קיא, TO VOMIT. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, for קיא. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט *summer*, Dan. 2:35.

קישור m.—(1) *smoke*, Gen. 19:28; Ps. 119:63. (2) *vapour, cloud*, Ps. 148:8; from the root קטר.

קים (from the root קם (hostile) *insurrection, rising up*, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קימנו *our adversaries*. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. *a statute, an edict*, Dan. 6:8; Syr. قضا.

קים Chald. *enduring, sure*, Dan. 4:23.

קמה f. n. act. *an arising, a rising up*, Lam. 3:63; from the root קם.

קמח see קמח.

קי an unused root [under קן in Thes.]. i. q. קי Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to *forge iron*. Hence—

קי m.—(1) *a spear*, 2 Sam. 21:16.

(2) [Cain], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קי would seem to be the same as קנה, "she bare Cain (a creature [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קינה f. (from the root קני), pl. ימים and ימים—(1) *a mournful song, a lamentation*, Jer. 7:29; 9:9, 19 (2) [Kinah], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; קני 1 Samuel 27:10; קני 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קני No. 2, b.

קנין (perhaps i. q. קני "possession"), [Cainan, Kenan], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קני m.—(1) *harvest* (pr. cutting off) of fruits, from the root קני No. III, i. q. קני Isa. 16:9; 28:4; also, *fruits, ripe fruit*, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387. seq. Hence—

(2) *summer*, as being the time of the year when fruits are gathered (compare חקר); Arab. قىظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قىظ to be hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. נידה for מורדים for מורדים Lehr. 145), *last, utmost*, Ex. 26:4, 10; 36:11, 17.

קיקון m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus*; Palma Christi, Arab. القبرع Egypt. كيك, kouki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון; like מוקפות for מוקפות; see p. cccxx, B), *ignominy*, Hab. 2:16. Vulg. *vomit* *ignominiae*; as if it were compounded of קי for קיא vomit, and קלון ignominy; a sense which is given by nine MSS., which read separately, קי קלון.

קיר once קר Isa. 22:5; pl. קירות m. (not comm., for 1 Ki. 4:10 קטנה refers to קללת, not to קיר) — (1) a wall, Lev. 14:37, 39; 1 Ki. 6:15; a wall, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קיר, קורה; but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come קיר a city.) Isa. 25:4, קיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) a place fortified with a wall (like the Gr. *τειχος*, Herod., Xen.), a fortress; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. *כרמא*, *כרמא*, pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [*Kir-heres*, *Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרש [*Kir-hareseth*, *Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קרם Ezr. 2:44.

קיש ("snaring," from the root קש ["or i. q. קש"], [*Kish*], pr. n. m. — (1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33. — (2) 1 Ch. 8:30; 9:36. — (3) 1 Ch. 23:21, 22; 24:29 — (4) 2 Ch. 29:12. — (5) Est. 2:5.

קישון ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישו see קישו.

קיתרה Ch., Greek *κithara*, *cithara*, a harp, Dan. 3:5, 7, 10 כתב. The Syrians also are accustomed to change the Greek termination *ic* into *os*.

קל f. קלה, pl. קלים (from the root קלל adj. light, swift, Isa. 19:1; Am. 2:14, 15; fully קלל 2 Sa. 2:18. Poet. specially, a swift horse, Isa. 30:16. Adv. *qu'ckly*, *swiftly*, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. קול a voice, Dan. 3:5

קל see קל.

קלה a root of uncertain authority for קלל to congregate. Hence fut. Niphal ויקלה 2 Sa. 20:14 כחב, but the קרי has ויקלה [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. *قلّى*, *qallā* id., compare קלה and last remark under the letter *q* p. DCCXCVIII, A.) Part. pass. קלוי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched*; hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to קלל, as it is in its own place and in Thes.]

II. **קלה** i. q. קלל, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. וקלה *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHAL, *to make light of*, Deu. 27:16. Hence —

קלון m. — (1) *contempt, shame, ignominy*. Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. קלה *to roast, to parch*; since verbs לה very often accord with verbs פצה, פצה, פחה, פחה, קשה, קשה, לה, as פצה, פחה, פחה, פחה, קשה, קשה, פחה, פחה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence —

קלה f. a pot, kettle, 1 Sa. 2:14; Mic. 3:3.

קלט — (1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קסף and קפא; Arab. *قلص* (the letters *q* and *l* being interchanged). Part. pass. קלט a dwarf, any thing of contracted stature or size, Lev. 22:23. (Arab. *قلطي*, *qaltī* a dwarf, see Kamus, p. 965, *قلط* low stature, *قليط* (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive a fugitive to oneself*, i. q. Ch. קלט Derivatives, מקלט, and pr. n. קליטה.

קלי m. (from the root קלה No. I.), and קליא (with otiose, like קלי, קליא, 1 Sa. 17:17, m. *something*

roasted, parched, i.e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 335), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קָלִיָּה [Kelaiah], pr. n. of a Levite, also called — קָלִיָּה (Ch. "assembly," see קָלִי No. 2), [Kellita], Ezr. 10:23; Neh. 8:7; 10:11.

קָלִי fut. קָלִי, קָלִי. — (1) TO BE LIGHT (Æthiop. ቀለል: id., ቀለል: light [not heavy]), see Hiphil. Figuratively —

(2) *to be diminished* (Arab. قَلَّ), Gen. 8:11, קָלִי הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קָלִי No. II. Inf. used as a noun, קָל ignominy, disgrace, Jer. 3:9 (where קָל is regarded by others as the same as קוֹל).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare קָלִי to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL קָלִי and קָלִי, fut. קָלִי Isa. 30:16. — (1) *to be light*. קָלִי lightly (leightin), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by קָלִי 1 Sa. 18:23. Impers. קָלִי is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קָלִי *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by קָלִי Isa. 8:21. קָלִי reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew קָלִי that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HIPHIL קָלִי, inf. קָלִי, fut. קָלִי. — (1) *to make light, to lighten* — (a) followed by an acc. of the thing and קָלִי of pers. *to lighten and cast away any thing from any one*, 1 Ki. 12:10; 1 Sam. 6:5. — (b) without the accusative, Ex. 18:22, קָלִי "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5. — (c) followed by קָלִי of

the thing, 1 Ki. 12:4, קָלִי מִעֲבֹרַת אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קָלִי — (1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic تَلَقَّل, Æthiopic ለጎልጎል: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלִי.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קָלִי, קָלִי, קָלִי, קָלִי, pr. n. קָלִי.

קָלִי m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קָלִי Pilpel No. 2. Compare Ch. קָלִי polish. Vulg. *as candens*.

קָלִי f. constr. קָלִי — (1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse*. 1 Kings 2:8; Genesis 27:12, קָלִי "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קָלִי Deu. 28:15, 45.

קָלִי not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אֲהַקֵּם who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by קָלִי 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence —

קָלִי m. *scorn*, Ps. 44:14; Jer. 20:8; and —

קָלִי f. id., Eze. 22:4.

קָלִי — (1) TO SLING, TO THROW STONES WITH A SLING. Part. קָלִי a slinger, Jud. 20:16. Trop. *to cast (a people) out of a country*, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. K.l. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, קָלִי and —

קָלִי masc. — (1) *a sling*. Arab. سَلَاة, 1 Sam. 17:40.

(2) *a sail*, Ex. 27:9, seqq.; 35:17; Num. 3:26.

(Chald. id., Arab. قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלע־אֵפֶס apparently we ought to read, קלע־אֵפֶס leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קלל (from the root קלל; like קלל from קלל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. *lofe Speise*.

קלש an unused root; perhaps i. q. transp. קלש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition קלשון קלשון *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמה an unused root; perhaps i. q. Arab. قما to gather together, to collect, (kindred to the roots קמם, קמם, קמם); whence the pr. n. קמיה, קמיה, קמיה, קמיה.

קמה f. (from the root קמה), *stalk of grain*; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמיה ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמון (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמושנים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמש]

קמה an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמה to grind). Hence—

קמה m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀጥሐ: autumnal fruit, legumes; ቀጥሐ: t. eat such things, spoken of cattle).

קמט TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 15:3 (Chald. id., Arab. قمت to bind Kindred are קמט, קמט, קמט).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. نمل

prop. is to be thickly covered with insects, lice (نمل, قمل), and on that account to suffer, spoken of a plant; Syr. ممل is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence *to take with the hand* Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמץ—(1) *the fist, a handful*; Arab. قمره Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful*; Arab. قمره Gen. 41:47, לקמץ "by handfuls," i. e. abundantly.

קמש see קמש ["prob. i. q. קמש to pierce"].

קמש see ibid.

קן m., const. followed by Makkaph קן Deu. 22:9 with suff. קנו (from the root קן)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנה not used in Kal; Arab. قنا to become very red. Hence—

PIEL קנה—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by א of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by א with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by א of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by א Ps. 106:16.

(3) to burn with zeal for any person or thing (ζηλῶν).—(a) followed by א to be zealous for any one's cause (sifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by א Prov. 3:31.

HIPHIL, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנוא, קנאק.

קנא Chald., to buy, Ezr. 7:17, i. q. Hebr. קנה.

קנא m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנא f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת עמ zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger*, *indignation*, Deu. 29:19; Ps. 79:5.

קנה fut. יקנה; apoc. יקן prop. TO ERECT, to set upright, i. q. קנה (cogn. to קנן, whence קנה, קנה reed, cane); hence—(1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Ps. 139:13; Prov. 8:22 (Arab. قن i. q. خلق to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀደP: to possess, to be owner). Specially—

(3) *to buy* (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. McCaul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy "in Thes. "to sell". But קנה Ezek. 8:3, is for קנא exciting the jealousy or anger (of God). Hence [the following words, and קנה, קנה, קנה, and pr. n. קנה]—

קנה m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάνα, κάνη, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Ps. 68:31 (where the beast of the reed is the crocodile [but see קנה]), aromatic and sweet smelling calamus. Isaiah

43:24; fully, קנה בלם Exod. 30:23; and קנה הטוב Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קנה המדה, Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קנים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנות 25:36; 37:22.

קנה ("a place of reed"), [Kana], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kána, قانا Rob. iii. 384].

קנוא masc. i. q. קנא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קנא an unused root, perhaps i. q. قنص to hunt; whence—

קנא ("hunting"), [Kenaz], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קנא.—(3) a grandson of Caleb, ibid., verse 15.

קנא ("hunter"), pr. n.—(1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19.—(2) [Kenazite], patron. of the word קנא No. 2, Num. 32:12; Josh. 14:6.

קנה m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root קנה No. 1. Ps. 104:24. LXX. κτισ.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

קנא an unused and doubtful root, perhaps to set up."

קנמ const. קנמ Ex. 30:23; cinnamon, Greek κινναμον, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנה, whence קנא=קנה calamus, קנמ reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קָנָן pr. i. q. קָנָן Med. Ye, and קָנָה TO FORM, TO PREPARE, whence קָנָן a nest. Hence—

PIEL קָנָן denom. to make a nest as a bird, Psa. 104:17; as a viper, Isa. 34:15.

PUAL, to build a nest, to nestle, Jer. 22:23.

קָנִי Job 18:2, see קָנִי [from קָנָה a snare. Root קָנָה, in Thes.].

קִנְיָה ("possession"), [Kenath], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. *Kanatha*, *Kanótha*, now called *قنوات* see Relandi *Palästina* p. 681. Burckhardt, *Travels in Syria*, ed. Weimar, i. 157, 504.

קָסַם fut. יִקְסֹם TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. *ܩܣܡܐ* to divine. The primary idea appears to be that of cutting; compare *قسم*, *قسمة*, a notion which is applied to divination, compare *קָסַם* No. 2.)

Derivatives, *קִסְמָה* and—

קָסָם m. —(1) divination, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. the reward of divination, Num. 22:7; (compare *קָסָה*).

(2) in a good sense, an oracle, Prov. 16:10.

קָסַם not used in Kal.

POEL *קָסַם* i. q. *קָצַץ* TO CUT OFF, Eze. 17:9.

קָסָה f. a vessel, a cup, i. q. *קָסָה*, which see. *קָסָה הַסֵּפֶר* the vessel of a scribe, an inkstand, Eze. 9:2, 2, 11. *Æth.* *ቀሰሐ*: a waterpot, water vessel.

קַעֲיִלָה (i. q. *قلعة* "fortress"), [Keilah] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi *Palästina*, p. 698.

קַעֲלָה see *קַעֲיִלָה*.

קָעַע or **קָוַע**, **קָוַע** an unused root, to burn, to brand (cogn. to *קָוַה*, *kaiw*), Talm. *קָעַע* and *קָוַע* to mark with a brand, to cauterize. [*קָעַע* is not given in Thes.] Hence—

קָעַע m. stigma, a mark branded on the skin, Lev. 19:28. [In Thes. from *קָעַע*.]

קָעַר an unused root, Arab. *قعر* to be deep whence—

קָעַרָה pl. const. *קָעַרָה*, but with suff. *קָעַרָהּ* a bowl, a dish, Nu. 7:13, seqq. (Arab. *قعران* a deep dish.)

קָפַח TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to *קָפַח*, syn. *קָפַח*), specially —(1) to draw up the feet, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) to curdle, to coagulate as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

[“NIPHAL, to be contracted, withdrawn, Zech. 14:6, כחיב.”]

HIPHIL, causat. of No. 2, Job 10:10. (Talmud. id Arab. and Syr. *قَفَّ*, id.) Hence—

קָפָחוּ m. congelation, ice, Zec. 14:6 [קרי; the sense of the *כחיב* is however much better, see root in Niphal].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab *قَفَد* id.) Hence *קָפַד* a hedgehog.

PIEL, to make shrink; hence to cut off, like the Ch., Isa. 38:12, *קָפַדְתִּי קָאֲרִי חַי* “I have cut off, like a weaver, my life.” Vulg. *præcisa est, velut a texta, vita mea*. Hence—

קָפַד or **קָפַד** with *ה* paragog. *קָפַדְהָ* a cutting off, destruction, Eze. 7:25.

קָפַד m. a hedgehog, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. with the double letter resolved, *قَفْدَ* and *قَفَدَ*, Syr. *ܩܦܕܐ* id., *Æth.* *ቀረብ*: porcupine.)

קָפָח m. Arab. *قنّازة* arrow-snake, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, *Hieroz.* ii. p. 408. From the unused root—

קָפַח prop. i. q. *קָפַח*, *קָפַח* (compare *קָפַח*, *קָפַח*, to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. *قَفَز* and Ch. *קָפַח* to leap. Compare Syr. *ܩܦܨܐ* a locust, a cricket. from the root *קָפַח*).

קָפַח fut. *יִקְפַּח* (i. q. *קָפַח*, *קָפַח*), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77:10.

NIPHAL, to be gathered, sc. to one's ancestors, i. q.

תָּפַס i.e. to be dead, Job 24:24. Compare **تَفَرَّسَ** and **تَفَسَّ** to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, to leap, to spring, compare **ED**, Cant. 2:8.
(Ch. id.)

קֵץ with suff. קֵצִי (from the root קָצַץ), *m. end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence קֵצִי, at the end, after (see מֵן No. 3, c), e. g. יוֹם אַרְבָּעִים וָשֶׁנִּים קֵצִי after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers קֵצִי 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. קֵץ אֵין *adv. without end*, Ecc. 12:12. Specially it is — (a) *the end, i. e. destruction* of a people, Gen. 6:13; Ezek. 7:2; Am. 8:2; קֵץ פְּשֹׁן a wickedness bringing destruction, Eze. 21:30, 34; 35:5. — (b) *the event* of a prophecy, Hab. 2:3. — (c) קֵץ עֵת Dan. 8:17; קֵץ מֵעַד, verse 19, the time of the end; also הַיָּמִים קֵץ Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii *Christologia Judæorum* (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קָצַי for קָצַי (Dag. forte being resolved in the Chaldee manner, see Lehrs. page 134). The words are עַד אֵתָּה תִּשְׁכַּח קִלְכִּי "when will ye make an end of words?" [see קָצַי.] Elsewhere for pl. absol. is used the form קָצוֹת (see קָצוֹת), for the constr. and with suff. the forms קָצֶיךָ, קָצֵיהֶם, קָצֵיהֶם (from קָצָה, קָצָה, קָצָה). Denom. is קָצֵץ, for קָצַץ.

קָצַב fut. יִקְצֹב.—(1) TO CUT DOWN, e.g. a tree,
2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2. (Kindred roots are **חָצַב, חָטַב**. But all roots beginning with the letters **צ** have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see **רָצַח, רָצַר, רָצַן, רָצַע, רָצַע**, which are easily transferred to the notions of scraping (see **רָצַע**) and judging, deciding, see **רָצַן**. The same power belongs to the syllables **חָצ, חָט, חָט, חָט**, see **חָטַב, חָטַב, חָטַב**.) Hence —

קָצֵב *m.*—(1) *form, shape* (pr. cutting, compare French *tuille*, Germ. *Zuschnitt*), 1 Ki. 6:25; 7:37.

(2) Pl. const. קְצֵרֵי הָהָרִים Jon. 2:7, prob. *the ends*, i. e. *the roots of the mountains* (in the depth of the sea). Vulg. *extrema montium*.

קָצַח—(1) i. q. **קָצַח** TO CUT OFF, TO CUT DOWN (see under **קָצַח**); hence to *destroy* (peoples), Hab. 2:10. (Arab. **قَضَى** Conj. II, id.)

(2) *to decide*; Arab. **قضى**, whence **פִּצֵּץ** a judge.

(3) *to finish*, whence $\pi_{\tilde{y}}^{\tilde{y}}$ end.

PIEL, i. q. Kal No. 1. Pro. 26:6, מַקְצֵחַ רַגְלִים, "who cutteth off feet," i.e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i.e. uses a fool as a messenger.) 2 Ki. 10:33, "Jehovah began לַקְצוֹת לְיִשְׂרָאֵל to cut short in Israel," i.e. to take away one part after another.

HIPIIL, to scrape off, i. q. **וִיץ**, Lev. 14:41, 43.

Derivatives, קָצַח, קָצַחַהּ, קָצִין, קָצַחַת.

קֶצֶה Exod. 26:4; 36:11; elsewhere only in plur. constr. **קְצוֹת** with suff. **קְצוֹתֶם** f.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. **קְצוֹת הָאָרֶץ** the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. **אַרְבַּע קְצוֹת הַשָּׁמַיִם** the four extremities of the heaven (quarters of the world), Jer. 49:36. **מִקְצֵה** from the extreme part, Exod. 76:4; 36:11. Metaph., Job 26:14, **קְצוֹת דְּרָכָיו** “the extremities of his deeds,” i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

קֶצֶר, m., constr. קֶצֶר, with suff. קֶצֶרִי; once plur. with suff. קֶצֶרִים Eze. 33:2. — (1) i. q. קֶץ *end, extremity*—(a) of space, e. g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, קֶצֶר יְאֵרִי מִצְרַיִם “in the extremity (i. e. on the bank, margin) of the rivers of Egypt.” Gen. 19:4, “all the people מִקְצֵה from the end,” i. e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic *عن اقصى*; see Schult. Opp. Min. p. 121); compare No. 2.—(b) of time. Often in this connection, מִקְצֵה שְׁלֹשֶׁת יָמִים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקְצֵה; see קֶץ.

(2) *the whole, the sum.* Gen. 47:2, כָּל־אֶחָד מֵאֶחָד מֵאֶחָד
 "from the whole number of his brethren;" Ezek.
 33:2. Comp. Nu. 22:41; Isa. 56:11. See the
 origin of this signification in No. 1, letter *a*, fin.

קצה m. i. q. קצה No. 1, *the end*, Isa. 2:7; Nat
8:10.

קצו or **קצו** only in plur. constr. **קצו** the ends of the earth, Ps. 48:11; 65:6.

קצוה or **קצוה** only in plur. **קצוה** ends, enemies [plur. of **קצוה** in Thes.], Ex. 38:5; of the ends of the earth. **קצוה**, Ps. 65:9; compare verse 6. With suff. **קצוהו** Exod. 37:8; 39:4 **כחב** in **קרי** there is **קצוהו**.

קצח an unused root prob. i. q. **קצח** to cut off, whence—

קצח m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קצין m. — (1) a judge, a magistrate, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root **קצה** No. 2, Arab. **قاضي** a judge).

(2) a military leader, commander, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare **קצט**.

(3) a prince, Pro. 6:7; 25:15.

קציעה f. — (1) cassia, Gr. *κασία* (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root **קצע**), pl. **קציעות** Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. **قصعة** id., Cast.

(2) [**Kezia**]. pr. n. of a daughter of Job, Job 42:14.

[**קצין**] **Keziz** pr. n. Josh. 18:31.]

קציר m. (from the root **קצר**). — (1) harvest, Gen. 8:22; 30:14; 45:6; hence — (a) corn harvested, Lev. 19:9; 23:22. — (b) poet. for **קציר** **קציר** reapers, Isa. 17:5.

(2) a branch, bough, from the idea of lopping off (unless, perhaps, it be so called for **קציר**, from the sense of greenness), Ps. 80:12; Job 14:9; 18:16; 29:19.

קצע not used in Kal. — (1) i. q. Arabic **قطع** TO CUT, TO CUT OFF, TO LOP; hence **מקצועה** carving tool, **מקצוע** a corner.

(2) to scrape, to peel, hence **קציעה**.

HIPHI, to scrape, i. q. **קצה** Hiphi, Lev. 14:41.

PUAL, part. **מקצועות**, i. q. **מקצועות**, corners, Eze. 46:22; pr. places cut off, cut away. Derivatives, **קציעה**, **קציעה**, **קציעה**.

קצה fut. **קצה**. — (1) i. q. Arab. **قصف** TO BREAK; compare under **קצב**. Hence **קצה** No. 1, and **קצה**.

(2) to break out, or forth into anger (Gr. **ῥήγνυμι**), hence to be angry, indignant, Isa. 57:16 64:8; followed by **ל** of pers. Gen. 40:2; 41:10 Ex. 16:20; followed by **ל** Jos. 22:18.

HIPHI, to provoke (Jehovah) to anger, Deu. 9:7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצה Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצה m. with suff. **קצהי**. — (1) twigs, splinters, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. **σπύγανον**.

(2) anger, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; altercation, strife, Esth. 1:18

[“**קצה** Ch. anger, Ezr. 7:23.”]

קצפה f. a fragment, something broken, Joel 1:7. LXX. **συγκλασμός**, see the root No. 1.

קצץ TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under **קצב**.

PIEL **קצץ** and **קצץ** — (1) to cut off, to cut asunder, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

PUAL, part. **מקצצים**, pass. of Piel No. 1, Jud. 1:7. Derived noun, **קצץ** (whence denom. **קצין**).

קצץ Chald. PAEL, to cut off, to cut away, Dan. 4:11.

קצר & **קצר** — (1) Med. A and fut. **קצר** TO CUT OFF, specially grain; hence to reap, to harvest, Jer. 12:13; Levit. 19:9; 25:5. Part. **קוצר** a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow wickedness reap the same.” Prov. 22:8. Compare **קצר**.

(2) Med. E (compare the adj. **קצר**) fut. **קצר** (bu. once **קצר** Pro. 10:27), intrans. to be shortened, cut off; hence to be short, Isa. 28:20. Specially — (a) **קצרה ידי**, my hand is (too) short, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. **قاصر اليد** short of hand, and **قصر الذراع** short of arm, used of a feeble person; and, on the other hand, **اليد الطولى** a long hand, used of power, see more in Comment. on Isa. 50:2. — (b) **קצר רוחי**, my spirit is short, i. e. I am impatient.

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by **וְ** on account of anything, Jud. 10:16. Comp. **אֶתְּךָ אֶתְּךָ** under **אֶתְּךָ**.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFHIL — (1) to reap, Job 24:6 כחִיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words]—

קָצִיר masc. short, especially—(a) קָצִיר יָד feeble, weak, Isa. 37:27.—(b) קָצִיר רִיחַ Pro. 14:29, and קָצִיר אֵפִים verse 17, impatient, prone to anger.—(c) קָצִיר יָמִים short-lived, Job 14:1.

קָצִיר m. only קָצִיר רִיחַ impatience, Ex. 6:9.

קָצִית (for קָצִיתָ, from קָצָה, of the form קָצָה, from קָצָה, a Chaldaizing word.—(1) end. Always with pref. **מִן** מִקְצֵת for מִקְצֵת at the end. Dan. 1:15, מִקְצֵת יָמִים עֲשָׂה “at the end of ten days.” Dan. 1:5, and verse 18, לְמִקְצֵת הַיָּמִים “at the end of the days” (לְמִן, see p. CCCCLXXXV, A). Comp. Hebr. מִקְצֵת, Josh. 3:2.

(2) the sum, the whole number, i. q. קָצָה, No. 2. Dan. 1:2, מִקְצֵת כֵּלֵי הַקֹּדֶשׁ (a part) of the number of the holy vessels.” מִקְצֵת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצֵת רֹאשֵׁי הָאֲבוֹת “(a part of) the number of the chiefs,” i. e. a part of the chiefs. Comp. מִקְצֵת אֲחֵי Gen. 47:2.—Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצֵת, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצֵת, wherever it occurs, is to be explained in the same manner.

קָצִית constr. קָצִית Chald.—(1) end. Dan. 4:31, לְקָצִית יוֹמֵי “at the end of the days.”

(2) the sum, the whole. Dan. 2:42, מִן קָצֵת מַלְכוּתָא “(a part) of the whole of the kingdom,” i. e. a part of the kingdom. To this answers מִן part of it.

קָר plur. קָרִים (from the root קָרַד) adj.—(1) cold, Prov. 25:25; Jer. 18:14.

(2) quiet, Prov. 17:27; according to כחִיב קָר quiet of spirit. See קָר No. 6.

קָר see קָר.

קָר m., cold, Gen. 8:22. Root קָרַד.

I. קָרָה fut. קָרָה—(1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoeic; used also of beasts (see קָרָה); compare Gr. κράζω (κραγ), κηρύσσω

(κηρυγ); in the German languages *charren*, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like *trâten*, *trângen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skreien*; with a sibilant added at the end, *treisken*, קָרָה which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like קָרָה Gen. 39:14, וְקָרָה בְּקוֹל גָּדוֹל “I cried with a loud voice.” LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, וְקָרָה קוֹלִי הָרִמּוֹתַי קוֹלִי וְקָרָה. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וְקָרָה הוֹצִיא וְנָה “and (Joseph) cried out, Cause to go out,” etc. Gen. 41:43, וְקָרָה לְקַנְי אֶבְרָדָה. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לְאִמֶּר Eze. 9:1; וְקָרָה 2 Sam. 18:28; compare 2 Ki. 18:28, וְקָרָה בְּקוֹל גָּדוֹל וְהוֹדִית וְיִדְבַּר וְיִאמֶר “and he cried out in a loud voice in the Jews' dialect, and spake and said.” Specially—(a) followed by **וְ** of pers., to call upon, to call to any one (*jemandem jurufen*), Jud. 18:23; the express words being added, with לְאִמֶּר prefixed, 1 Sa. 26:14, and וְקָרָה Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by **וְ** of pers., Isa. 34:14 (“the demons shall cry to one another”); followed by **וְ** of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(b) i. q. to ask aid; especially of God; absol. Ps. 4:2, וְקָרָה “when I call, hear me.” Psalm 22:3; 34:7; 69:4; followed by וְהָאֵל Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לְאִלֹּהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of **וְ** of pers., on whose account the aid of God is sought, Deut. 15:9—(c) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, “wisdom orieth in the broadways.” Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, “the voice said, Cry; but he answered, What shall I cry?” Isa. 58:1; Zech. 1:14, 17; followed by **וְ** of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, וְקָרָה זֶאת בְּנֹאֲמִים “proclaim this amongst the nations;” or followed by **וְ** Isa. 40:2, וְקָרָה דְּרוֹר לְ to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1, וְקָרָה צוֹם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) to call (*καλεῖν*, *rufen*), specially—(a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by **וְ**

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by **קרא** Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. **קרא** אליו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i.e. deserves and invites them. Ruth 4:11, **קרא** שם בבית-לחם i.e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אל Gen. 49:1. Hence **קרא** עצרה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. **קרא** העדה those called to an assembly, Nu. 1:16.—(c) to call, i.e. to invite any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively **קרא** לשלום to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. **קרא**).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. **קרא** to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by **קרא** Isaiah 22:20. In the same sense but more emphatic there is said **קרא** בשם to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) **קרא** בשם to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare **קרא** **בשם**); also **קרא** בשם **קרא** 1 Ki. 18:26. In the same sense, **קרא** being omitted, there is said **קרא** **שם** (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, **קרא** אתי **בשם** יהוה לפניך "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to celebrate persons. Ps. 49:12, **קראו** בשמותם "they praise their names" (of the rich). Proverbs 20:6, **קראו** איש חסדו "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, **קראו** בשם יעקב "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully **קרא** **שם** to impose a name on any one, Gr. *καλεῖν τινα* τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, **קרא** **אלהים** לאור "they called the name of the thing, i. e. shall follow and praise the party of Jacob." Isa. 47:1; and frequently—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25, **קרא** **שמו** שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29:11; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also **קרא** בספר to read what is written in a book (comp. **קרא** **שִׁתָּה** to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of **קרא** **באזני** Ex. Josh. l. l. c. c. **קרא** **באזני** Deu. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab **قرأ**, Syr. **ܩܪܐ** to read.)

NIPHAL **קרא**—(1) to be called, i. e. to bid u come by calling, to be called together, Jer. 44:26, Est. 3:12; 6:1; 8:9. **קרא** **שם** to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, **קרא** **אשה** "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, **קראו** **ירושלם** "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun **שם**. Gen. 17:5, **קראו** **אברהם** "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(a) **קראו** **בשם** to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by **קראו** Gen. 21:12; and in like manner **קראו** **שם** Genesis 48:6, **קראו** **שם** **אחיו** "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also **קראו** **שם** **העיר** Isa. 48:2, **קראו** **שם** **העיר** i. e. they wish to be called the inhabitants of the city.—(b) **קראו** **שם** **אבי** my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *καταθέσθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *ב* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, קרא 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קרא, קריא, קריא, קריא, קריא.

II. קרא i. q. קרה TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קרא (of the form קרא) a meeting, hence קראת which every where (in the Syriac manner) is contracted into לקראת, with suff. לקראתי prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לקראת לקראת to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *ל* Ex. 5:3; לקרא 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. יקרא, יקרה.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. קרי, Ezr. loc. cit.

קרא m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge "daß Rebhuhn ruft"), compare *Rebhe* from *traben*, and Arab. *قرا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.])

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

קרב & קרב Zeph. 3:2; fut. יקרב, inf. קרב and קרב Exod. 36:2, TO APPROACH, TO COME NEAR,

(Arab. *قرب*, Syr. *ܩܪܒ*), used of men, Josh. 10:24.

and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לְמוֹת* "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *ל* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ב* Job 33:22; followed by *ב* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by *ל* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קרב); Eze. 40:46 (followed by *לפני*).—(c) קרב אֵלֶיךָ is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *ל* *למלחמה* to, *for*, battle, Deut. 20:3; *ל* *עיר* against a city, Deut. 20:10; Josh. 8:5; *ל* *על* against any one, Ps. 27:2. Compare קרב.—(e) Isai. 65:5, קרב אליך "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL קרב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where קרב is imp. for קרב).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHIL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring persons near*, followed by *ל* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קרב); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by *ב*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *וַיִּקְרַב כִּמְאֵת פָּנָיו הַבַּיִת* "and he removed the brazen altar from before the house." Compare קרב No. 2, also add the Sanscrit *āgam*, *to approach* and *to recede*. It has been argued by Fāsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed

קרוב m. adj.—(1) *near*—(a) used of place, Gen. 19:20; followed by **קרוב** 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). **קרובי** is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. **קרוב** from near, from the vicinity, Deu. 32:17.—(b) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by **קרובי** (compare *prope abesse ab*, Arab. **قرب** followed by **قريب**, Joë

17:12, אור קרוב לפני חשך "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Num. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרבי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קרוב שמו, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב יי לעזבני לב, Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيب), and concr. *something short, shortness*. Job 20:5, "the triumphing of the wicked is short" (von kurzer Dauer); קְסָרֹב is also, within a short space, *soon, presently*, Arab. عَزْوَاقٌ Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קָרַח ice); specially to make bald. קָרַח קָרַח to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קָרַח which see.)

NIRHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHAL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. קָרַח made bald, Eze. 29:18.

The derivatives, קָרַח—קָרַח immediately follow.

קָרַח ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from קָרַח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרַח id.

קָרַח m.—(1) ice, so called from its smoothness, Job 6:16; 27:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קָרַח m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קָרַחִים Korahites, Levites and singers in the time of David (see קָרַח), to whom ten of the Psalms are ascribed, Ps. 43 (43) —49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קָרַח on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. נִקְרַח, Deu. 14:1.

קָרַח patron. from קָרַח, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. קָרַח, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause קָרַח m. (from the root קָרַח) a hostile encounter, Lev. 26:28; in this phrase, הָלַךְ קָרַח, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; בָּקָרַח, Lev. 26:24, 27, 40, 41.

קָרַח m. (from קָרַח, No. I.) called, chosen, Num. 16:2, and 1:16 כתיב.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. קָרַח, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܬ, Arabic قَرْيَة, قَرْيَة a city, also a village). Root קָרַח Piel, to frame, to build. Compare קָרַח.

Proper names of towns are:—(a) קָרַח אַרְבַּע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קָרַח אַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קָרַח בַּאֵל [Kirjath-baal], the town which is more frequently called קָרַח (see letter d), Jos. 15:60; 18:14; and בַּעֲלָה No. 2, a.—(c) קָרַח חֲצוֹת (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קָרַח יְעָרִים (city of the woods), [Kirjath-jearam], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קָרַח יְעָרִים, Jer. 26:20; contractedly קָרַח יְעָרִים Ezr. 2:25; and even קָרַח, Jos. 18:28; elsewhere also קָרַח בַּעֲלָה, see letter b.—(e) קָרַח סִנְיָה, Jos. 15:49; (city of palm-trees, compare סִנְיָה), [Kirjath-sannah], and קָרַח סִפְרָה (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קָרַח סִפְרָה, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קָרַח אֲרִים, [Kirjath-arim], see letter d.—(g) קָרַח אֲרִים (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קָרַח.

קרִיה and קֶרֶת Chald. id. Ezr. 4:10, seqq.

קִרְיֹת ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קֶרֶת pr. n. see above קֶרֶת letter *d*.

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי עֲלֵיכֶם עֹר, "I will draw skin over you." Intrans. *to be drawn over*, fut. יִקָּרַם, Eze. 37:8.

[קָרַן pr. to push with the horn, apparently; whence קָרַן.]

קָרַן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. *κίρας*; Lat. *cornu*, French *corne*, Goth. *haurns*, whence Germ. *horn*). Meton.—(a) *a vessel made of horn*, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) *a horn for blowing*, Josh. 6:5. Metaph. a symbol of *strength* and *power*, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הִרִים קָרַן *to exalt*, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting *powerful*). Hence קָרַנִי רִמָּה *my horn is high*, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קֶרֶת "we have taken horns to ourselves." On the other hand in a bad sense, הִרִים קָרְנוֹ *to lift up one's own horn*, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addis cornua pauperi*.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say *my head*, on which is the highest honour and glory. Ps. 18:3, David calls God יְיָ קָרְנוֹ "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true *horns* are understood, for the plur. is קַרְנוֹת the dual קַרְנוֹתָם and קַרְנוֹתָי (as if from קָרַן), Dan. 8:5, 6, 22; more rarely pl. קַרְנוֹת Zec. 2:1, 4; Psal. 75:11; Ezek. 27:15 (where *horns of ivory* mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn,

(2) *the summit of a mountain*, which the Swiss also call a horn, as Schredhorn, Wetterhorn, Warhorn, Isa. 5:1. (Arab. id.)

(3) קַרְנוֹת הַמִּזְבֵּחַ *horns of the altar*, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קַרְנוֹת is used of *flashes* of lightning. Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אֵילָת. Hence—

קָרַן verb denom. *to radiate, to emit beams, to shine* (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

HIPHIL, *to bear horns* (pr. to put forth, to produce), Ps. 69:32.

קָרַן emphat. קֶרֶן Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קַרְנוֹ also used for the pl., Dan. 7:8, 20, 24.

קָרַן הַפּוֹחַ ("horn of paint"), [*Keren-hapuch*], pr. n. f. Job 42:14.

קָרַם TO BOW ONESELF, hence *to sink together, to collapse*, i. q. קָרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb קָרַע to break.) Hence—

קָרַם plur. קֶרֶסִים const. יָרָסִי pr. curve, joint (Sent; compare קָרַע); hence *tache, hook*, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

קָרַם see קֶרֶסִים.

קָרַם prop. diminut. from קָרַם (see under קָרַם cccxxxi, B), a joint, a little joint; German; especially the *anicle* (which is also, in Germ., expressed by a diminutive *ankel*). Dual קֶרֶסִים Ps. 18:37 לֹא מָעַרְוּ קֶרֶסִים "my ancles have not slipped;" 1 Sa. 22:37. Vulg. *talī*. (Compare Targ. Eze. 47:3.) I have no doubt that from this word (a quadriliter

being contracted into a trilateral) is derived Arab. *קָרַל* to walk unsteadily, to walk with tottering ancles; commonly, to limp; *קָרַל* a man thus walking, weak in the ancles and legs. Compare *קָרַל*.

קָרַע — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קָרַע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *קָרַל*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab. *قَرَعَ* II., to blame, to rebuke. Compare *קָרַע* No. 1, 5, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

קָרָעִים m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קָרַץ — (1) nearly i. q. cogn. *קָרַע* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *قَرَضَ*; whence *קָרַץ* destruction; and Chald. *קָרַץ* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *قَرَسَ*); especially in the phrases — (a) *קָרַץ שְׁפָתָיו* to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *קָרַץ עֵינָיו* Prov. 10:10; Ps. 35:19; and *קָרַץ עֵינָיו* Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, *מִחֲרָץ* *קָרַץ* "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קָרַץ m., destruction, Jer. 46:20. See the root No. 1.

קָרַץ m. Chald., a piece; Syr. *قَرَضَ*; see the root No. 1; in this phrase *לֹא יִכְרֹץ* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *قَرَضَ*) id. Arab.

أَكَلَ لَحْمًا to eat any one's flesh, to calumniate; and simpl. *أَكَلَ* IV. to calumniate; *أَكْلَةٌ* calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniā pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

קָרַעַת m. quadril. — (1) the ground, the floor (compare Arab. *قَرَقَر* and *قَرَق* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, *מִן הַקָּרַעַת וְעַד הַקָּרַעַת* "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קָרְקָר (perh. i. q. *قَرَقَر* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קָרַד an unused root, to be cold. Ch. and Syr. id. Arab. *قَر* to be cold, to be quiet.

Derived nouns, *קָרָה*, *קָרָה*, *קָרָה*.

קָרַשׁ an unused root (cogn. to the verb *קָרַשׁ* to cut, to cut up; Arab. *قَرَشَ*, according to the Kamūs, page 823, i. q. *قطع*). Hence —

קָרַשׁ with suff. *קָרַשׁ* Ezek. 27:6; pl. *קָרַשִׁים* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

קָרַת (from the root *קָרַה*, of the form *פָּקַח*, from *פָּקַח*, fem. a poet. word, i. q. *קָרַה* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *קָרַת* id. The same word is found in Persian and Syriac names of cities, as *Cirta*, *Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מַחֲנֵת* (מַחֲנֵת the camp, prob. a domestic name of the city), on the back *קָרַת חֲרָשֶׁת* (קָרַת חֲרָשֶׁת New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monum. Phœn.*]

קָרַתָּה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קָרַתָּן ("two towns," an ancient dual, from *קָרַת*)

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קרתנא, which see, Josh. 21:32.

קשה an unused root, according to Simonis, i. q. **קש** No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence **קשקש**, and —

קשה & **קשנה**, only pl. **קשוח** Exod. 25:29; 37:16; const. **קשות** Nu. 4:7, cups. (Chald. **קסות**, **קסות** id.)

קשט an unused root, i. q. **קשט**, Arab. **قسط** to distribute equally; whence **قسط** a measure, a portion measured out, and Heb. —

קשיטה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare **שקל**, **שקל**, **שקל** of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a lamb; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

קשש an unused root, which appears to have had the sense of peeling off, scaling off. Hence —"]

קשקשת pl. **קשקשים** 1 Sa. 17:5, and **קשקשות** Eze. 29:4, f. a scale, so called from its peeling off, see the root **קשה**. Lev. 11:9, seqq. **קשקשים** a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קש m. straw (so called from its being collected, see **קש**) Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

קשא an unused root; see the following word.]

קשא only in pl. **קשאים** cucumber, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. **قشأ**, Syr. **قشأ**, whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, *σικνός*, *σικνα*. The Talmudists rightly sought the origin of the word in its being difficult to cook (from **קשא** = **קשה** No. I), compare Plin. xix. 5.

Derivative, **מקשה** No. II.

קשב fut. **יקשב** TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that **קשב** is almost the same as **קצב**, German *die Ohren spitzen*, to prick up the ears, an expression taken from animals; see the remarks under **קצב** p. xxvi, B.)

HIPIL, with the addition of **הקשיב** to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without **הקשיב** id.; followed by **אל** Ps. 142:7; Neh. 9:34; **ל** Ps. 5:3; Isa. 48:18; **על** Prov. 17:4; 29:12; **ב** Ps. 66:19, acc. Job 13:6. Hence —

קשב f. **קשבת** adj. attentive, Neh. 1:6, 11.

קשב adj. id. Ps. 130:2.

קשב m. attention. Isaiah 21:7, **הקשיב קשב רב**, **הקשיב קשב** "he attended with attention, with very great attention."

I. **קשה** — (1) i. q. Arab. **قسا** TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. **נקשה** to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, **והקשה בלדה** to have hard labour in parturition (sic hatte es schwer beim Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take **והקשה** as fut. Hiph. for **והקשה**).

HIPIL, **הקשה**, fut. apoc. **והקשה** — (1) to make hard, to harden, e. g. — (a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without **הקשה** Job 9:4. — (b) followed by **לב** to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30; **לב** to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, **הקשית לְפָאֵל** "thou hast asked a difficult thing." Ex. 13:15, **כִּי הִקְשָׁה פָּרְעֹה לְשַׁלְּחֵנוּ** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קָשָׂה**, **קָשִׁי**, and pr. n. **קָשִׁיּוֹן**, also **קָשָׂאִים** [in Thes. from **קָשָׂה**].

II. **קָשָׂה** i. q. **קָשָׂה**, Arab. **قَشَا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מִקְשָׁה**, **מִקְשָׁה**.

קָשָׂה m. adj. **קָשָׂה** f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קָשָׁה יָמָיו** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*. **קָשָׁה עֲרֹף** *stubborn*, Exod. 32:9; 34:9; **קָשָׁה פָּנִים** *hard-faced, impudent*, Ezek. 2:4; **קָשָׁה לֵב** *stubborn of heart*, Eze. 3:7; without **לֵב** id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) **קָשָׁה רֵיחַ** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קֶשֶׁט Ch. *truth*, i. q. Heb. **קֶשֶׁט** Daniel 4:34. **קֶשֶׁט מִן הַאֱמֻנָה** from the truth, i. e. *truly*, Dan. 2:47.

קָשָׂה Arab. **قَشَا** i. q. **קָשָׂה** TO BE HARD, comp. under the verb **קָשָׂה**. In Kal not used.

HIPHIL — (1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשָׂה an unused root, i. q. **קָשָׂה**, **قَسَطَ** to divide equally, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קָשָׂה**, **קָשָׂה**.) Hence —

קָשָׂה m. Ps. 60:6; and **קָשָׂה** Pro. 22:21; *truth*.

(Chald. **קֶשֶׁטָא**, Syr. **ܩܫܬܐ** the letters **ת** and **ט** being interchanged, id.)

קָשִׁי m. (from the root **קָשָׂה**) *hardness of mind, obstinacy*, Deu. 9:27.

קָשִׁיּוֹן ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קֶשֶׁט**.

קָשָׂה fut. **יָקֵשׁ**. — (1) TO BIND, with an acc. and **וְ** to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **וְ** Job 39:10; Jos.

2:18 (but in Job 40:29 ? does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נָפְשׁוֹ קָשָׁה בְּנַפְשׁוֹ**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **עִל** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קָשָׂה בְּקָשָׂה**, see **קָשָׂה**.

(3) Part. pass. **קָשָׁה**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **קָשָׁה** No. 3, **קָשָׁה** No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **וְהִקְשַׁרְתִּי בְּכִלְיָהּ**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מִקְשָׁרוֹת** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

קָשָׁה m. with suff. **קָשָׁה** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קָשָׁה קָשָׁה** to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

קָשָׁה m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קָשָׁה** No. 2.

קָשָׁה in Kal only found Zeph. 2:1, see Hithpael.

POEL **קָשָׁה** TO GATHER, TO SEEK FOR (Arab. **قَش**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. o. to collect one's thoughts together (fid *jammeln*), Zeph. 2:1.

Derivative, **קָשָׁה**.

קָשָׁה pl. **קָשָׁה**, constr. **קָשָׁה**, comm. (m. 2 Sam. 1:22; f. Ps. 18:35). — (1) *a bow* (from the root **קָשָׁה**, of the form **קָשָׁה**, **קָשָׁה**, **קָשָׁה**; although **ת** servile afterwards becomes a radical letter, compare Aram.

קָשָׁה to shoot, see Lehrs. p. 439, 474. Arabic

קֶשֶׁת (bow)—(a) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. **קֶשֶׁת** to draw a bow, see **יָרָה**. **בֶּן־קֶשֶׁת** the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(a) for archers, **אֲנָשֵׁי קֶשֶׁת** Isa. 21:17; 22:3; Ps. 78:57, where **קֶשֶׁת רִמְיָהוּ** are *deceitful archers* (who deceive by a simulated flight). Compare **קָצִיר** used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any*

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *rózon*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קֶשֶׁת m. *an archer*, Gen. 21:20.

קֶתֶה an unused root, see **קָתַל**.

קִיתָרוֹס Ch. always **קִיתָרוֹס** *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name **רִישׁ**, i. q. Chald. **רִישׁ** and Heb. **רִישׁ**, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (q), from which, with the head turned back, comes the figure of the Greek *Ρω*.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with **ל** and **נ**, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural *ʿ*, p. dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with **שׁ**, compare **רָבַח** and **רָבַח** to emit rays, **רָבַח**, **רָבַח**, Arab. **رَحِم** and **رَحِم**; also **רָבַח** and **רָבַח** to muzzle, **رَحِم** and **رَحِم** to be proud, and others. See also the paronomasia in the words **רָבַח** and **רָבַח** Eze. 7:13.

It is also to be observed that sometimes a single letter, with **ר** inserted before it, is used instead of a double letter; and this takes place especially in the Aramaean and the later Hebrew, as **רָבַח**, Ch. **רָבַח**, a throne; **רָבַח** in Chron. **רָבַח** Damascus, **רָבַח** quadrilit., formed from Piel **רָבַח** to bind; also **רָבַח**, **רָבַח**, similarly, too, we must explain **רָבַח** a sceptre, i. q. **רָבַח**; Ch. **רָבַח** cubit, i. q. **רָבַח**, formed from **רָבַח**, **רָבַח**, although these forms are no longer found.

רָאָה inf. absol. **רָאָה**, **רָאָה**, constr. **רָאָה**, fut. **רָאָה**, apoc. **רָאָה**, with **ו** convers. **רָאָה**, rarely **רָאָה** Sam. 17:42; 2 Ki. 5:21 in the rest of the forms **רָאָה**, **רָאָה**, **רָאָה**.

(1) *to see* (Arab. **رَأَى**, id. To this answers the Gr. **ὁράω**, like **רָאָה**, Gr. **εἶδον**, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Ps. 64:6; and with two acc. Gen. 7:1, **רָאָה** **רָאָה** "thee have I seen righteous;" followed by an entire sentence, with **כִּי** prefixed, e. g. Gen. 6:5, **רָאָה** **רָאָה** **רָאָה** Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, **רָאָה** **רָאָה** **רָאָה** Gen. 6:2; Exod. 2:2; followed by **וְ** interrogative (whether), Ex. 4:18. Without the accusative, Ps. 40:13, "the penalties of sins [my iniquities] **לֹא יִלְכְּתִי לְרָאוֹת** I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, **רָבִים יִרְאוּ וַיִּדְאוּ** "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Ps. 52:8; Job 6:21.—Specially—(a) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) *To see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Ps. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) *to see* is used for *to enjoy the light, to live*; Gr. **βλέπω**; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. **ζῶειν καὶ ὁρᾶν φῶς** *ἑλεῖν*, Hom.; in later writers simply *ὁρᾶν*); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, **רָאָה** **רָאָה**.